DECLARATION
AND
REMONSTRANCE
OF THE
ALDERMEN
AND
MEMBERS
of Common-Council,
Now Imprisoned in the Tower
OF
LONDON.

Published for general satisfaction.

LONDON, Printed for George Horton, 1660.

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A DECLARATION AND REMONSTRANCE OF THE Members of the Common-Council, now Imprisoned in the Tower of *London*.

[illegible] Ere it as Lawfull to utter Truth, as [illegible] Unlawfull to Suffer for Truth; [illegible] to compare the nearest of Our [illegible] with the most notorious [illegible] of Our Actions, and present them as [illegible] to the Publick Eye, We might then Declare; That as We have ingaged Our

Kingdoms in one Sacred Bond of Covenant, so therein We have in all sincerity persevered, declining neither Law, Religion, Parliament, nor Liberty, necessary in professing Christians, property natural to true Subjects.

The Covenant bindes all (without exception) within the Pale thereof, to an Vnite Defence, and Mutual Co-assistance of each other: But as in the Divine Law, the Breach of One Commandement, pleads the Offender guilty of all; so We presume in this humane Law, the Covenant, the forfeiture of one Branch brings self-guiltiness on all the rest. We pray for mercy on this National sin.

And seeing, with too Transparent Eyes, both Nature and Religion turned Antipodes, acting themselves into a self-antipathy, as if Man, above all sublunary Creatures, was onely compound of all contrarities, seeing the foundation, on which next under Heaven Our hopes depend, of Our Lawes, Our Religion, Our Proper Rights and Priviledges, We say not Oaths and Protestations, blown up by the very roots, by such a strong Tempestuous violence, which beats down all things before it, making the loftiest Cedar level with the lowest Shrubs, until it hath bented it self into a Vniversal Destruction, that the Fearfull over-awed and beguiled Multitude, may in the brew of Our present Confusion be sensible of their Own Ruine. Thus inadvertently We unbosome Our selves into the World,

world, knowing that in all Our Endeavours, since these unnatural and Domestick Divisions, We have indeavoured to keep a good Conscience towards God and all men; and how unsavory the fruit of these last Years have relisht with Us, none better then our own Souls can attest; what forwardness for the Publick Good; what backwardness in the Embrewing our selves in unknown Allarums, especially of Blood; what assistance both in our Persons and Purses, for the cutting off the neck of this unnatural War, and the closing up of all distractions in the Arms of Peace and Unity, not done in closets, nor promoved in secret corners, the whole City and Nation can bear witness.

And when We had exhausted our selves for the General of the Nation abroad the Sword being by Divine Mercy pluckt out of the Hand of our Enemies hoping then We should receive a sweet and blessed issue of all our travels, finding our own Sword still drawn, yet no Enemy to oppose, and too sad probation of sinister reaches; We could not but reflect upon our selves and apply our indeavours to the safety of that wherewith God and the Laws had intrusted Us at home. Will any man suffer his Estate and Livelihood to be Entrencht on by another that hath no right thereto, and be silent? Have not We through many Generations, by the Gracious influence of many glorious Parliaments been possessors of an Honourable and Free Charter, the very sinews

of

of the City, and Fee simple of our being, and shall it now, Vi & armis, be wrested from Us, and We be accounted Enemies to others, for indeavouring to preserve our own? if such things pass for Law, who can be Master of what he hath? What can the Nations expect when those out of the very Bowels of the City seeks her ruine?

Neither did We ever harbour the least thoughts of an Embroyling War, as by our dayly and incessant actings with the Parliament did appear; straining our selves to our utmost Power and the highest Key of pure Conscience, to Qualifie all things into a right sence; But the returns of our indeavours with our hopes, are like Pills guilded over with specious glozes and pretences.

And, that which We value above the richest price of Nature our Religion is made an Odium, become a laughing stock unto many; who like Ramping Lyons, rather then Lambes of Christ, rend and tear down the pale of his fold, from a Christian conformity to a Platonical Community, and that uncivilized Liberty, the flood gate to a perpetual confusion, and yet they and We are Brethren: Do they stand up for a Liberty? Why not We? No, We deny our own Liberty that We may be the Lords Freemen.

And We call Heaven and Earth to witness, that We have not failed in any thing that may plead Us innocent; We have been more then Servants to the Parliament, more then Vota-

ries

ries to the Army; less We were not, more We could not be: We have procured the dislike of many, and are slighted for emptying our selves to make others full, and for others Liberty We stand Imprisoned.

Hear, O Heavens, and judge, O Earth, the cause of the distressed: And because with Man there is neither Truth nor Mercy, may the Divine Arm of Justice carry on these things unto a blessed issue, whilst from the bottom of our hearts We unfeignedly do pray, That God would be pleased to pour Oyl and Wine into our Nations wounds, to the everlasting peace and consolation of his People, that a Free Parliament may with highest honour be chosen in this Nation, and remain as a fixed Star in the Firmament of the Church, that they may judge righteous judgement, and settle our Divisions in a peaceful posture, That the Army, as hitherto, so they may still be faithful to their friends, victorious over their Enemies; and that the whole Nation may injoy that Liberty, which by Religion, Law, or Custome, they can claim.

FINIS.